1: Childs M-S (1924-1940) 1940 FP 13 Mbundu FP 13

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NOTE ON ORTHOGRAPHY OF AFRICAN WORDS USED

Ovimbundu (pl.) is the name of the people (sing. *Ocimbundu*). *Umbundu* is the name of the language, of the culture, and the form of the descriptive adjective.

The orthography used in most particulars follows recommendations of the International African Institute.[1] The sounds of Umbundu are relatively simple. Each vowel has a single value—for practical purposes the same as in Spanish. The tilde over a vowel indicates nazalization; with *ñ* it indicates the velar *n*, i.e. the value of the English (or German) *ng* in 'singer'. The sound of the English *ch* in 'church' is represented by *c*. The consonants *g* and *j* are always hard; these two and also *d* appear always and only preceded by *n*,—*nd*, *ng*, and *nj*. Likewise *b* never appears alone but preceded by *m*,—*mb*. The other consonants have approximately the same values as in English; *w* and *y* are only used as consonants; *r*, *x* are not found except in foreign words.

I have retained the prefixes Oci-mbundu, Ovi-mbundu, and U-mbundu in accordance with the correct Umbundu usage and because it seems that in no other way can confusion with regard to the identity of this people be avoided. When the truncated form of 'Mbundu' is used even great scholars are led to confuse the Ovimbundu with the 'Kimbundu' of the Luanda hinterland.[2] These two peoples must not be confused: they are entirely distinct and even belong to different linguistic zones. An Umbundu Grammar by Dr. Merlin W. Ennis is to be published shortly by the University of Witwatersrand Press.

[1] *A Practical Orthography of African Languages* (London: International Institute of African Languages and Cultures, 1927); *Short Guide to the Recording of African Languages* (London: ibid., 1933).

[2] See, for example, *Bantu Studies*, 1937, p. 375; E. W. Smith, 'Africa: what do we know of it?' *J.R.A.I.*, 1935, p. 71; D. W. Westermann, 'Study of African Languages', *Africa*, 1[illegible], p. 20.

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1: Childs M-S (1924-1940) 1949 FP13 Mbundu FP13

they recognise Sekulu Sikillili, the elder of the largest unit, as the village headman. Only in his village is there a dancing floor (*ocili*),[1] which is the centre of village life, social, legal, and recreational. As the name indicates, it is first and foremost a place for recreation, but here also religious functions are held since they involve so much dancing and drinking, and here formal cases are tried. The *ocili* is the heart of the village.

The Men's Club-House. Ngendo does not have that other important Umbundu institution, the Men's Club House (*onjango*).[2] The *onjango* is, or was, hardly less important than the *ocili*. Perhaps before it fell to its present state of disuse, its place was of even greater importance, for in the *onjango* all the men, youths, and boys gathered day by day for the evening meal. From all the kitchens came baskets of stiff corn porridge (*ipata*), and dishes of relish (*ombelela*)[3] which all shared, from the most honoured guest or the village elders, down to the naked, ash-whitened little boys just old enough (say from seven or eight years) to leave the kitchens to their mothers and sisters. In the *onjango* guests were entertained, judicial cases of lesser import were settled, the day's work and gossip discussed, and youth was educated by precept and example in nearly everything from traditional history to etiquette. The *onjango* was dining-room, living-room, court, school, hotel, and club, all in one. For some of the Ovimbundu it continues to function. Upon inquiry I found that in all Kasonge there were hardly ten villages where the *onjango* existed and retained its former functions. The reasons which my informants assigned are that the demands for road work (in the immediate region), for contract labour (involving absences of from six months to two years), and the difficulty of securing tax-money, did not leave the leisure required for the common meal in the *onjango*. When I made wider inquiries as to localities where the *onjango* now exists and retains its former functions, it seems that this institution is widely decadent. According to my information, the regions where it continues to function are chiefly in Ngalangi, in Viye, and

[1] *Ocili* comes from the verb *oku cili*, to dance.

[2] *Onjango* has been traced to the verb *oku ungula*, to converse, but I am doubtful of this derivation. It has been called 'The Palaver House', but this is an evident misnomer, for the *onjango* is much more than that.

[3] *Ombelela* is a word to cover any dish which may be eaten with the porridge staple. It may be meat, beans, mushrooms, or greens, and is preferred with gravy into which pieces of the stiff porridge may be dipped (*oku sukia*).

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

121 Geographical study is valuable in showing that physical factors such as position, topography, soil, and climate have had not only a permissive but a stimulating effect on the development of certain cultural traits.

127 Historical documents dating from the year A.D. 1500 present valuable evidence for tribal movements, the effect of early European contacts, and the existence of certain beliefs and ceremonies. The facts adduced in chapter III are used in chapters X–XII in discussing culture contacts and cultural processes.

197 Inquiry respecting relationships of the Ovimbundu to other African tribes is aided by a study of the Umbundu language, which is shown to be of pure Bantu structure and vocabulary (chapter VIII). The characteristic features of the Umbundu language are those which form the basic elements of Bantu speech in general. These characteristics are alliterative concord (that is, repetition of the prefix before every word in agreement with the noun); absence of grammatical gender; and a position of the genitive in which the name of the thing possessed comes before the possessor. Umbundu, though structurally assignable to the Bantu group, has its own vocabulary, whose degree of relationship to that of surrounding peoples may to some extent be judged by the vocabularies of F. and W. Jaspert (Die Völkerstämme Mittel Angolas, Frankfort, 1930, pp. 144–150). The fact that the language of the Ovimbundu has become the lingua franca of Angola, still further testifies to the thoroughness of the contacts, which from historical sources are known to have been made in the period 1500–1900.

• 104 The spelling of proper names leaves a wide margin for individual preference. The Umbundu language requires "M" before "B," yet custom has sanctioned the form Ballundu. Nevertheless I have retained "N" in Ngalangi despite the form Galangi on several maps. Maps show great diversity of spelling, but I have adhered throughout to Kipungo (Quipungo) and Kwanza (Quanza). Among tribal names I prefer Vakuanyama to OvaKwanyama and Vachokue to BaKioko or BaDjokue; in making the choice I have tried to imitate the sounds I heard from the natives themselves. In referring to the papers of E. Torday, who knew the southwest Congo well and spoke several Congo languages fluently, I note that he sometimes prefers to recognise the prefix as in BaMbala and BaYaka, but he also writes Badjokue and Bayaka. J. H. Weeks writes Bangala (BaNgala). C. H. L. Hahn uses the form Ovambo (OvaMbo). Ovimbundu I have preferred throughout; the accent is on the

3: Hambly 8-5 (1929-1930) 1934 FF13 Mbundu FF13

penultimate syllable as is usual with Bantu words. The alternative form would be Ovi*M*bundu. Some writers hyphenate after a prefix. *Lo* is the plural prefix in the tribal names Lochazi, Lovando, Lozua and Lolunda. Ocivukwe, Ocimbundu and Uhochazi are singulars. The word Umbundu is used adjectivally as well as for the name of the language. 104

Observations relating to the physical appearance of the Ovimbundu (chapter IV) deal with physique, dress, tooth mutilation, hairdressing, scarification, and personal ornaments. The object of this chapter is to estimate the results of contacts so far as these affect the traits just mentioned. 121

Of great importance in an inquiry into the growth of Umbundu culture is the inferential testimony to be derived from ethnological study of surrounding tribes. This subject is considered in chapter X, "Culture Contacts," with special reference to the Congo basin, Rhodesia, and South West Africa, concerning which there exists an adequate and reliable literature.

In chapter XII, "Cultural Processes," ethnological facts derived from field work and historical sources have been combined with data relating to geography, physique, and language. This has been done in such a way as to present a hypothesis of cultural growth which is consonant with direct evidence and inferential testimony.

Finally, personal acquaintance with the daily life of the Ovimbundu is made the corner stone for behavioristic study. This is intended to explain the operation of social forces and controls in wedding the tribal traits whose origin and assembly have been previously discussed.

Should my colleagues of the functional school contend that my approach is too static in its historical and anatomical method, I would reply that my research does at least lay a sure ethnological foundation for those psychological and sociological studies which are today rightly regarded as essential for the adjustment of relationships between Africans and their European administrators. The correlation of all aspects of tribal life, including culture contacts, cannot be too strongly stressed. The headings chosen for chapters are adopted merely for convenience of presentation. But an endeavor has been made throughout the book, and particularly in the final chapter, to emphasize the coordination of economics, social organization, education, language, and religion.

6:Edwards E-5 (1955-1956)1962
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NOTE ON ORTHOGRAPHY

The orthography for Umbundu words used here is that adopted in the *Dicionário Etimológico Bundo-Português* of Padre Albino Alves. Generally speaking, I have used this for names of villages and of individuals (apart from Christian names). Towns, European settlements, and chiefdoms have been spelt according to the accepted Portuguese orthography. Dr. Childs has given all place names of Umbundu origin in his Umbundu orthography. Hence, my Cassongue is his Kasongi.